OR,

LEARNED

DECISIONS,

AND MOST

PRVDENT AND PIOVS

DIRECTIONS

FOR *STVDENTS*

IN DIVINITIE;

Delivered by our late Soveraigne of Happie Memorie,

KING IAMES,

At White Hall a few weekes before his Death.

Eccles. 12. 11. *The words of the wise are as goads, and as nailes fastened by the masters of the assemblies.*

LONDON,

Printed for *Robert Mylbourne* at the Signe of the *Greyhound* in *Pauls* Churchyard. 1629.

KING'S

DIRECTIONS

FOR

DECISIONS

TO THE KINGS MOST EXCELLENT MAIESTIE.

Dread Soveraigne:

There is nothing can dry the overflowing spring of teares in all your loyall Subjects eyes for the inestimable losse of our late Soveraigne, your most Noble Father, but the Orient beames, & bright lustre of your Majesties Emperiall Crowne, and most happy reigne over us:

whereby that is come to passe which the ancient English Poet so much admired, *Sol occubuit nox nulla secuta est*: The Sunne set, and no night ensued thereupon: Blessed and glorified bee his Name for it, *that dwelleth in a light which none can approach unto.* Who had no sooner fitted the King your Father for a throne in heaven, but he fitted you his Son for his throne upon earth, and hath peaceably setled you in it.

Vno avulso non deficit alter
Aureus ac simili frondescit virga metallo.

No sooner that golden branch was plucked away, but another of the same stocke groweth up in the roome: Vnder whose shade

ſhade the Church and Common wealth now ſhelter themſelves. If any man have any of your Fathers Iewels, he ought to bring them to you his ſole Heire. The learned reſolutions, and divine inſtructions which I lately received from your Fathers mouth, I value no leſſe then peereleſs Pearles: And becauſe the *laſt* ſpeech of a departing friend maketh the deepeſt impreſsion, and Art herein imitating Nature holdeth out long the *laſt* note of the dying ſound in the Organ; I thought it my duty to offer unto your Majeſtie the enſuing Relation of the laſt polemicall diſcourſes of his Majeſty your Father, in matter

of

of controversie in Divinity. I reade in *Martial* of a Fly that by a drop of Amber casually falling upon it, grew in such request, that a great summe of money was given for it.

implicuit succina gutta feram
Et sic quæ fuerat vitâ, contempta, manenti
Facta est funeribus mox pretiosa suis.

The like I am perswaded of the inclosed Narration, that many will esteeme of it not for the flyes sake, but for the Amber; not for it selfe or the penners sake, but for his Majesties remarkeable passages related in it. For my part I challenge no more therein than S. *Austine* did in his childe *Adeodatus*, *Nihil agnosco meum nisi peccatum*. I

owne

owne nothing in it but the faults and defects. All my hope is, that the darker the foile is, the brighter the Diamonds of his Majesties speeches inserted therin will appeare; which with all humility I present to your Majestie with the tender of my bounden duty, and service to God for you, to you for God as becommeth

Your Majesties meanest, yet most humble and affectionately devoted Subject,

Daniel Featly.

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becommeth

Your Majesties most humble, but most
humble and affectionate
devoted Subject,

Daniel Tearly.

THE COPIE OF A LETTER SENT TO THE RIGHT WORSHIPFVLL THE DEANE OF W.

Relating divers difficult points, and remarkeable directions to Students in Divinity, delivered by King *Iames* our late Soveraigne of blessed memory; by the occasion of the publishing Mr. *Eaton* his exposition upon the Commandement, intituled *Gods holy minde*, and Mr. *Crompton* his answer to Mr. *Brearly*, intituled *S^t. Augustines Summes*.

Ian. 6. 1624.

WHat *Varius Geminus* spake sometime to *Augustus*, *Qui apud te audent dicere, ignorant tuam magnitudinem; qui non audent, inmanitatem*: Those that dare speake be-

fore thee know not thy *greatneſſe*; thoſe that dare not, know not thy *goodneſſe*: I may as truly apply to the admirable temper of Majeſty and gracious Clemency in our late Soveraigne *King Iames*. Thoſe that were not afraid to come before him, were ignorant of his *Princely Majeſty*; thoſe that were afraid, were unacquainted with his *benigne affability*. To omit manifold inſtances for proofe hereof, which more learned pennes have and will commend to poſteritie: the ſweet cloſe which his Majeſtie ſet (a little before the changing of his corruptible Crowne with an incorruptible) to the late harſh ſounding buſineſſe about the publiſhing of two Treatiſes, the one penned by M. *Elton*, the other by M. *Crompton*, deſerveth a thankfull acknowledgement of all that were any way intereſſed in the making or ſetting forth of thoſe Bookes. The ſpeciall paſſages of his Majeſties learned and pious diſcourſes upon that occaſion I have here, though not perfectly yet

faithfully related. Ἀρετῶν πορυφαὶ ἀρεταὶ λόγῳ πάσαν. Pind.

First, his Majestie questioned me for licensing M. *Elton* his booke, and hee seemed to be very much displeased that any should be permitted to print books in the Church of *England*, who were not conformable to the discipline of the Church of *England*. Whereunto my conscience beareth me witnesse that my answer was according to the truth.

First, that M. *Elton* had set forth in print other books before this, at which I never heard any exception taken for matter of inconformitie.

Secondly, that if he had beene a man unconformable, doubtlesse my Lord of *Winton*, no favourer of non-conformitants, would never have suffered him to have discharged his Ministery so many yeares so neare him, without ever calling him in question, much lesse suspending him for non-conformitie.

Thirdly, that the generall good report of M. *Elton* his meeke spirit and peaceable cariage as well as his extraordinary

dinary painfulnesse in his pastorall function, even to the enfeebling of his bodie, moved me to gratifie him so farre, being my neighbour, as at his request to peruse that his book, and if I thought it fit, commend it to the Presse.

Fourthly, that of this booke I perused but 52. pages, in which I was confident that there was nothing contrary to the discipline or doctrine of the Church of *England*; and that my approbation extends no further then the 52. page, appeareth by my *Imprimatur*, and the Warden of the Stationers hand affixed to the 52. page, and not to the last page of the booke: at which wee usually set our hands, if wee allow the whole booke. After that first part of the book allowed by me, I made a stop, because I then understood the Author had made a period of his life. Whilst he lived I might and did alter with his consent, what we thought fit: but after his decease I left off intermedling in such a worke wherein I could not suf-

fer

fer all things to passe as they were in that copy, *bonâ conscientiâ*, nor yet change or mend any thing *bonâ fide*. Yet the booke tooke the libertie to flie out of the Presse without licence: But that which then escaped *virgulam censoriam*, hath since met with *facem expiatoriam*. On Sunday the 13. of Februarie 1624. we saw a *februation* or purging by fire of all the errors discovered in that *Posthumus*, some concerning the Sabbath it selfe, there were burnt above 800 Copies. The greatest holocaust that hath beene offered in this kinde in our memorie, for ought I know. VVhereupon the wits of the Citie (which usually will be working upon such occasions) have made a conceited Pageant: And although even innocent mirth may bee subject to censure, when the occasion rather presents matter of pensive, or at least serious thoughts; yet because the Emblem and Motto devised upon this occasion discovereth the affections of many that were there present, I hold it

not altogether unfit here to ſet them downe. Saint *Pauls* Croſſe is drawne at large, and a number of men, partly running away that they might not ſee ſuch a ſpectacle, partly weeping, and wiping their eies to ſee a booke ſo full (as they conceived) of heavenly zeale and holy fire, ſacrificed in earthly and unhallowed flames: their Motto was,

Ovid faſt. de incendio templi veſtæ.

Ardebant ſancti ſceleratis ignibus ignes,
Et miſta eſt flammæ flamma profana piæ.

In the middeſt of the *area* there is deſcribed a huge pile of bookes burning, and on the one ſide the Author caſting his bookes into the fire, with this Motto:

Sancte (nec invideo) ſine me liber ibis in ignẽ.

And on the other ſide a Popiſh ſhaveling Prieſt anſwering him with this motto in the next verſe:

Hei mihi quod domino non licet ire tuo.

Before

Before the burning of the Bookes, the Preacher at the Crosse declared divers erroneous assertions therein, condemned (as he said) by Authoritie. Among which that assertion in the fore-front, *Inter damnatos*, touching the deniall of the Sacrament to the sicke requiring it on their death-bed, collected by consequences from some passages of that booke, seemed to me most blame worthie. For what law of God or man depriveth the sicke in their greatest extremitie of paines of body, and troubles of minde, of that unspeakeable comfort which the participating of the blessed Sacrament affordeth to all that worthily receive it. What devout Christian would not desire with *Simeon* to take his Saviour into his hands before his departure, that he might the more cheerfully sing his *Nunc dimittis*? Is the Church so charitable to send the other Sacrament home to sicke infants? and will any denie this Sacrament to men of ripe yeares, hungring for this bread

* See *Amphilochius in vita Basilii. Paulinus in vita Ambrosii. Eusebius lib. 6 histor. cap. 36. Amillarius de officiis Ecclesiast. lib. 3. cap. 35. Micrologus de rebus eccles. cap. 17. Concilium Turonicum lib. 5 cap. 9. Concil. Bracher. 3. Can. 1*

of life? what though this Sacrament be not of like neceſſitie as the other is? yet is it of as great vertue, and greater comfort, by preſent apprehenſion: wherof men ſtand in great need amidſt the temptations of Satan, and terrors of conſcience, and feare of death, and the ſtrict account to bee given after death. Who knoweth not that the Primitive Church tooke ſpeciall care that all thoſe who were taking their laſt journey to another world ſhould be provided of this celeſtiall Viand, which they* call *Viaticum morientium*, nay φαρμακὸν ἀθανασίας ἀντίδοτον τοῦ μὴ ἀποθανεῖν καθαρτήριον ἀλεξίκακον, yet ſuch is the nature of miſguided zeale, that under colour of weeding out ſuperſtition, it will pluck up by the rootes many plants of Paradiſe, and acts of true Religion.

* Ignat. epiſt. ad Ephe.

But becauſe M. *Elton* himſelfe hath now made his account before the ſupreame Iudge of all, I will amplifie no longer upon this or any other error rehearſed out of thoſe bookes, publiſhed

after

after his death, nor enter anie action of unkindeneſſe againſt any concerning that buſineſſe, but burie all in his grave: becauſe though ſome of them perhaps intended much evil againſt me, yet God (through his Majeſties grace and goodneſſe) hath turned it to good.

Plinie writeth of a marble Image of *Diana* ſet up in Chios, the face whereof was ſo drawne by Art, that the Goddeſs ſeemed to look ſad upon her worſhippers as they entred into her Temple, but ſmiled upon them as they came out. This Statua preſenteth to mee a copie of his Majeſties countenance in this buſines, which was ſad and dreadfull at my comming to him, but cheerfull and comfortable at my departing. It is well knowne what a bitter ſtorme fell at my firſt appearance before his Majeſtie, which yet the day following, through Gods mercie, in whoſe hands the hearts of Kings are, turned to a golden ſhower; which fell * literally upon M. *Crompton*, and allegorically upon me.

* For he received 40 peeces in gold of his Majeſtie.

me. Seldome or never heard I (especially on the sudden) such apt solutions of knottie and intangled questions, so pithie and sinewie Arguments, such usefull observations, such divine instructions, from anie *Chrysostome* in our Church, as I heard that day from his Majesties mouth: Had not feare and sorrow for his Majesties displeasure, much crazed my memorie, and deaded my spirits at the present, I should have caried away more, and have given a better account of his Majesties learned resolutions, and pious admonitions, given to me and M. *Crompton* that day: Now I can but present *bracteolas sermonis purè aurei & strictura ingenii vere ignei.*

THe first thing to my remembrance questioned touching M. *Cromptons* booke, was a clause in my written defence, that I was rather induced to licence the booke out of a respect to my Lord, D. his Grace, to whom the book

is dedicated by his Chaplaine. *What a reason is this,* (said his Majestie?) *Is it an honour to my Lord D. to bee a patron of errors? Is it any honour to me that the Arians in Polonia have dedicated one of their books to me, containing damnable heresies? I account it rather a dishonour, and cannot with patience looke upon their dedication to mee.* For answer hereunto I humblie beseeched his Majestie, that hee would bee pleased to heare that clause in my answer entirely read unto him. Whereupon my Lord of *Durham* reached me the paper wherein I read as followeth: *That although I found many errors in M.* Crompton *his booke, for which I might have wholly rejected the booke, yet I chose rather to purge those errors, and mend those faults in the booke, and therein used the helpe and advise of M.* Cooke, (*who lately set forth a Treatise of the same argument, intituled* S. Austines Religion,) *to the end I might gratifie M.* Crompton *out of a respect to the Duke, to whom the Booke was dedicated.*

The next thing examined by his Majestie was the reason of the suppressing three of the Authors Sections, whereof he complaineth in Print in the conclusion of his booke. My answer to this charge was, That I crossed out those Sections because they crossed the doctrine and discipline established in this Kingdome, and savoured of that humour which never yet bred good blood in the Church. And for proofe of my exceptions against those sections I produced the originall copie written with M. *Cromptons* owne hand, which tendering to his Majestie, he commanded M. *Crompton* to reade the first Section suppressed touching a paritie amongst the Clergie: Vpon the hearing whereof his Majestie much distasting M. *Crompton* his assertions, tooke occasion fully to enucliate that question touching the distinction of Bishops and Presbyters *jure divino*. Beside the judgement of the primitive Church, and consent of all ancient writers, his Majestie much

much preſſed the ſubſcription of the Epiſtle to *Titus*, and of the ſecond Epiſtle to *Timothy*, as alſo the Apoſtles charge to *Timothie*, 1.5.19. *Receive not an accuſation againſt an Elder, but before two or three witneſſes*. And to *Titus* the 1. and 5. *For this cauſe left I thee in Creet, to ordaine Elders in everie Church*. Out of which paſſages of Scripture his Majeſtie ſo cleerly and evidently evicted a ſuperioritie in Biſhops over Presbyters, *jure divino*, that as hee reformed maſter *Crompton* in his opinion, ſo he much more confirmed and ſetled my judgement in that tenet, which I held before, and delivered in two ſeverall Conſecration Sermons preached in his Graces Chappel at *Lambeth*: *viz.* That the diſtinction of Biſhops and Presbyters is *de jure divino*, or *Apoſtolico*, not *de Eccleſiaſtico* onely, and that according to the Canon of the great Councell of *Calcedon*, ὁμοίκοπον εἰς πρεσβυτέρου βαθμὸν φέρειν ἐξουσία ἐστι, to bring downe a Biſhop to the low ranke of Presbyters or Prieſts, is ſacrilege. The firſt I finde

Ordained the firſt Biſhop of Creet.

Ordained the firſt Biſhop of the Church of Epheſus.

finde that ever went about to breake downe the partition wall betweene Bishops and Presbyters, was *Aerius*, a man like his name, light and easie to be caried away with the winde of ambition: For as *Epiphanius* writeth, (*Heres.* 75.) this *Aerius* standing for a Bishopricke, and being put by it by *Eustathius*, invented this heresie, *ut se consolaretur*, to comfort his heart upon the repulse: So when he could not raise up himselfe to the higher rank of Bishops, he sought to pull downe Bishops to his lower rank of Presbyters. What (saith hee) doth a Bishop differ from a Priest? nothing at all, οὐδὲν διαλλάττει ἐπὶ τούτῳ μέν γὰρ ὅτι πρῶτος καὶ μία τιμὴ καὶ ἐν ἀξιώμα. But for this sawcy malipartnesse he felt the smart of the Crosiers staffe, and for ranking Bishops among Presbyters or Elders, was himselfe ranked amongst hereticks.

A Bishop differs nothing at all from a Priest, for they are both of one and the same ranke and dignity.

After this point touching different degrees in the Clergie was discussed, the two other suppressed sections in M. *Cromptons* booke were reade, the former

former touching the unlawfulneſſe of anie contract of matrimonie betweene parties of a different Religion. The latter touching the mariage of the innocent partie after divorce for adulterie. In both which Sections ſuch offenſive matter was found, that his Majeſtie was pleaſed to ſay that maſter *Crompton* was beholding to mee for ſuppreſſing them.

Thus it appeareth my defence for ſtriking out of thoſe ſections in maſter *Cromptons* booke was verie eaſie: the harder province was to excuſe ſuch ſections which I ſtrucke not out, for his Majeſtie diſtaſted many tenets of maſter *Crompton*, but eſpecially inſiſted upon foure.

Firſt, Touching the ſigne of the Croſſe.

Secondly, Touching womens baptizing in caſe of neceſſity.

Thirdly, Touching ſome kinde of ignorance ſuppoſed to bee in Chriſt according to his humanity.

Fourthly, Touching S. Auguſtines opinion of Children dying without baptiſme.

1. TOuching the ſigne of the Croſſe his Majeſtie verie much diſliked that which *M. Crompton* averreth, pag. 81. That *the ſigne of the Croſſe was not received in the Church till one hundred and ſixtie yeares after Chriſt, and that the author thereof was* Valentinus *the hereticke, who comming to Rome ſtayed there twelve yeares; and brought up the uſe of the Croſſe, as* Irenæus *reporteth. This obſervation,* ſaid his Majeſtie, *is moſt falſe, the ſigne of the Croſſe is more ancient,* Valentinus *brought it not firſt into the Church, neither doth* Irenæus *report any ſuch thing.*

Since his Majeſties ſpeech with us, I have examined the place alledged by *M. Crompton* out of *Irenæus*, and I finde that *Irenæus* affirmeth no ſuch thing as is fathered upon him. *Valentinus* the hereticke was not the firſt inventer or author of the ſigne of the Croſſe, but our arch

Cartewritiſt, or raith Catheriſt Parker, was the firſt inventer of this ſlanderous untruth: it ſeemeth *M. Crompton* plowed with *Parkers* lame heifer, which *drew his plough-ſhare awry*. This *Parker* in his booke, which he arrogantly and affectedly intituleth, *Scholaſticall diſcourſe againſt ſymbolizing with Antichriſt in ceremonies, eſpecially in the ſigne of the Croſſe*, pag. 75. ſaith, *we uſe* Valentinus *his Croſſe; I call it his, becauſe he was the firſt that uſed this figure, the verie firſt that made account of it*: and a few lines after, Valentinus *the hereticke being the firſt deviſer of it*: and he quoteth (for proofe of this his bold aſſertion) *Irenæus* in his firſt booke againſt hereſies. But how groſſely herein he abuſeth *Irenæus*, will appeare by ſetting down *Irenæus* his owne words, which are theſe, *Adhuc etiam de Horo ſuo, quem pluribus nominibus vocant, duas operationes habere eum oſtendunt, confirmativam, & ſeperativam, & ſecundùm id quidem quod confirmat & ſtabilit Crucem eſſe, ſecundùm id verò quod dividit & diſtinguit*

Horum esse: Further he relateth of his fantasticall *Æon*, that hee hath divers names according to divers vertues and operations, and giveth instance in two, the vertue of establishing, according to which he calleth him Crosse, and a vertue of severing, according to which hee is called Bound or Tearme. *Irenæus* here speakes not of Christs Crosse, but of the fantasticke *Æons* Crosse; nor of the signe of the Crosse, but of the name of the Crosse: Neither saith he so much, as that *Valentinus* was the deviser either of the name, or of the signe, but onely that one of his *Æons* had two names: the one ὅρος, Terme or Bound, the other σταυρὸς, or Crosse: And if wee may not make the signe of the Crosse, because one of *Valentinus* his fained *Æons* was called Crosse, by the same reason wee may not make any bound in our fields, nor definition of any thing, because the same *Æon* was called by the heretickes ὅρος, that is, bound or definition. And by M. Rankes Logique, one of his Ma-

jesties

jesties Pursivants must abjure his owne name, and bee no more called *Crosse*, lest hee symbolize with *Valentinus*, or offend his god *Æon* σταυρὸς *Seculum crux*: yet this is one of the least absurdities in that booke of *Parker*. No Scholler ever spilt so much wit and learning as this braine-sicke Amsterdamian doth in his Treatise of the Crosse: wherein he layeth all his wit and learning upon it, to prove that the making of the sign of the Crosse is the breach of all the ten Commandements. He is not content to write of the *Superstition and Idolatry of the Crosse* onely, which are notes we have often heard sung by the *Martines brood*; but hee spendeth 18. whole Sections in discoursing of the *hypocrisie of the Crosse*, and a whole large booke of the *Injustice of the Crosse*, chap. 5. and of the *Murder of the Crosse*, chap. 6. and of the *Adultery of the Crosse*, chap. 7. and of the *Wrong of the Crosse*, chap. 8. and of the *Slander of the Crosse*, chap. 9. and lastly, *pour faire un bon bouche*, of *the concu-*

piscence of the Crosse, chap. 10.

For proofe of these his prodigious conclusions, he so detorteth Scriptures, and depraveth ancient and moderne Writers, that what was said by the wittie Epigrammatist of *Gretzers* booke *De adorandâ cruce*, may bee applied to this booke of *Parkers De abolendâ cruce*.

Dignum authore opus est, dignus at ille opere est, nempe cruce.

It will be here said, if this escape in *M. Cromptons* book were so grosse, how came it to passe, that it escaped my censure in perusing and licensing the same? my answer hereunto is direct, That it did not escape mee, but I tooke notice thereof in reading that Chapter, and both corrected it in that place, and afterwards. In that place I inserted these words (*as some report,*) thereby giving the Reader to understand, that I avowed not the thing there reported, but branded it with suspition: and *pag.* 84. I determined the cleane contrary in the conclusion of the Chapter, in these words

words following *line* 9. *To conclude then it is most certaine, that the signe of the crosse was first invented and practiced against Pagans, who used to make it onely in derision of Christianity. The Valentinian heretickes after abused the Crosse to a fantasticall end, &c.*

2. TOuching *Womens baptizing in case of necessity*, his Majestie in part disliked that which *M. Crompton* delivers, *pag.* 95. that for *a lay man, and much more for a woman to baptize in case of necessity, in S.* Austines *opinion it is a pardonable sinne: though pardonable, yet a sinne, and the usurping of anothers office.* The answer hereunto made, as I take it, by *M. Crampton*, (for I remember not that I spake any thing at all to this point) was that in the Conference at Hampton Court womens baptizing was utterly condemned: and that thereupon an alteration was made in the Booke of Common Prayer: and whereas before women were allowed to baptize in case

case of necessity, in the booke set out by his Majestie, baptisme in private houses in time of necessity is restrained to the Minister of the Parish, or any other lawfull Minister that can be procured. Against this answer his Majestie excepted, *That neither in the Common Prayer booke set out by King* Edward, *nor in that by Queene* Elizabeth, *there was any mention of womens baptizing. In King* Edwards *Common Prayer Booke printed* Anno Dom. 1540. *in the Rubricke before private Baptisme we reade of them that are to be baptized in private houses in time of necessity:*

First, *Let them that be present call upon God for his grace, and say the Lords Prayer, if the time will permit, and then one of them shall name the childe, and dip it in the water, or powre water upon it, saying these words,* N. I baptize thee, &c. *and let them not doubt but that the childe so baptized is lawfully and sufficiently baptized.*

King

King Edwards *booke reformed anno* Dom. 1552. *hath the same rubrick verbatim: Queene* Elizabeths *booke hath likewise the same words: The booke set out upon the conference at* Hampton Court, *hath altered it on this wise: Of them that are to be baptized in priuate houses, in time of necessity, by the Minister of the Parish or any other lawfull Minister that can be procured, First, let the lawfull Minister, and them that bee present, call upon God for his grace, and say the Lords prayer, if the time will suffer, and then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, &c.*

In all which passages, in all the seuerall Impressions of the bookes of Common praier, there is nothing said of a womans baptizing, neither to warrant it to be done, nor to condemne it when it is done. Neither doth S. Austine simply condemne a Lay man or woman baptizing in case of necessitie, as a

sinne; but saith, either it is no fault, or a pardonable. His words, Tom. quarto, lib. 2. contra Epist. Parmenonis, *are*, Nulla cogente necessitate si frat, alieni muneris usurpatio est: si autem necessitas urget, aut nullum, aut veniale delictum est; sed etsi nulla necessitate usurpetur et a quolibet cuilibet detur, si datū fuerit non potest dici non datum, quamvis recte dici potest illicitè datum. *And this said his Majestie was the summe of the resolution at* Hampton Court *in this point, howsoever some have mistaken it.*

3. TOuching *some kinde of ignorance supposed to bee in Christ according to his humane nature*; His Majestie disallowed Master *Cromptons* peremptorie resolution, set downe *pag.* 23, viz. *That Christ as man was subject to some kind of ignorance*, and this was the Primitive truth taught by St. *Austine*, and maintained by the Church of *England*. *I cannot endure* (*saith his Majesty*) *that my Saviour should be said to bee ignorant of any thing.*

thing. *For in him the divine nature was hypostatically united to the humane, in one person; and that person being divine, could not, nor cannot bee subject to any kinde of ignorance.* Here I humbly beseeched his Majesty to be pleased to heare what might be probably alleaged, in defence of *M. Cromptons* opinion. The rather because *Iunius* in his answer to *Bellarmine*, and *D. Feild*, a worthy writer of ours, in the 5. booke of the Church, *cap.* 14. deliuer the same doctrine in effect; as *M. Crompton* doth in this section. These authorities satisfied not his Majestie, who said, that hee would not that wee should ground our judgement vpon later writers, especially those beyond the Seas, which were not well acquainted with the Tenets of our Church: and moreover differed from vs in discipline and judgement, touching the decent, ancient and laudible Ceremonies used in our Church. Vpon this occasion, his Majestie gave *M. Crompton* and Me many most usefull instructions in our

Iunius resp. ad Bell. contr. 2. l. 4. Humanitas profecit in se tum effusione spiritus tum acquisitione scientiæ.

Feild of the Church, *cap.* 14. It may bee said that Christ grew in wisedome and knowledge, *non quo ad habitus essentiam & extentionem, sed quo ad actualem cognitionem* not according to the essence of the habite, but according to actuall knowledge.

ſtudy in Divinitie, agreeable to thoſe Directions ſent heretofore to the Vniverſities, which deſerve to bee written with the point of a Diamond, for the perpetuall uſe of the Church, and advancement of ſacred knowledge and learning. For theſe Directions, having given his Majeſty thankes, and promiſed to follow them, I propounded thoſe words of our Saviour, *Marke* 13. 32. *But of that day and houre knoweth no man, no not the Angels, neither the Sonne, but the Father*; Which, as I conceived, made for *M. Cromptons* opinion, *viz.* That Chriſt, according to his humane nature, might be ſaid, if not ſubject to ignorance, yet to a neſcience of ſome particulars, ſuch as that which is mentioned in the Text; for, as for the Ieſuits interpretation of that Text, (*viz.*) *That Chriſt knew not the day of Iudgement,* [*ad dicendum nobis,*] *to tell us*, I never could like of it, becauſe it is forced, and ſerveth to give ſupport to the doctrine of Æquivocation. *Neither doe I, ſaid his Ma-*

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jestie allow of the Glos's of the Iesuites, but you must observe, said he, that Christ said not, that neither the Son of God doth know, but neither the Son himselfe. And hee was the Sonne of God as well as the son of man, and though as man, or by his humane nature he knew not the day of Iudgement, yet as the Sonne of God he knew it. In this exposition of his Majesties, according to the interpretation of the ancient fathers *Ambrose* and *Cyril*, wee rested both satisfied, and I humbly desired his Majestie that hee would bee pleased to resolve us in what sense those words of Saint *Luke* 2.1.52. were to bee taken; *And Iesus increased in wisedome, and stature, and favour with God and man.* For if Christ increased in wisedome and knowledge, he had then more knowledge in his riper yeares, then hee had in his Infancy; and if he had lesse knowledge in his yonger yeares then in his elder, it seemeth that we may without

Ambros. in hunc locum, temporũ finem non per naturam hominis, sed per naturam Dei novit.
Cyril. non dicit spiritum sanctũ, sed Angelos, & filium; nec filium Dei, sed filium solummodo, de seipso loquens ut homine; nec sibi derogans ut Deo, scit enim, ut Deus, quod ut homo ignorat.
He knew the end of time, not by the nature of man, but by the nature of God. Hee saith not, the Holy Ghost knoweth not, but that the Angels know it not, nor the Son: neither doth he say, the Son of God knoweth not, but onely the Son knoweth not, speaking of himselfe as man, and not derogating frõ himselfe as God, for he knoweth that as God, which as man he is ignorant of.

any disparagement to his omniscience, according to his divine nature, attribute comparative ignorance, or rather nescience to him, according to his humane nature. This knot his Majesty thus dexterously untied. In the same verse, saith his Majesty, it followeth, *That he increased in favour with God: now saith he, was not Christ alwayes in highest and greatest favour with God? Did God favour and love him more at one time then another? Doubtless not, yet is he said truly to increase in favour with God, because God more manifested & declared his love & favor unto him by the effects, and outward tokens thereof; as he grew in yeares, so likewise may he be said to grow and increase in wisedome and knowledge, because he more manifested and declared his wisedome and knowledge, as he came to riper age.* To this observation of his Majesty, I replyed, I could not imagine any thing that might with any colour be objected against it, save onely that it is said in the same place, *That Iesus increased in wisedome,*

and

and ſtature, but his growth and increaſe in ſtature was not onely in appearance to the world, but in truth and properly; and therefore his growth, and increaſe in wiſedome might be conceived to be reall, and in inward habit, and not onely in outward manifeſtation thereof.

To this his Majeſtie ſayd, *that theſe words*, He increaſed in wiſedome, *may as wel be interpreted by the other*, He grew in favor, *as by theſe*, He grew in ſtature, *yet ſaid he, Chriſt might alſo be ſaid truly to* increaſe in wiſedome, and knowledge *in himſelfe, as hee did* in ſtature; *If wee ſpeake of experimentall knowledge, whereof* S. Paul *ſaith, Heb* 5.6. That he learned obedience by the things he ſuffered; *but from this increaſe in experimentall knowledge, none could inferre any ignorance at all in Chriſt, becauſe, though he knew not ſome things experimentally in his Infancy, which he knew afterwards in his riper yeares, yet he knew the ſelfe ſame things before otherwiſe by his divine knowledge, and by his habitall infuſed humane.*

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The last point questioned by his Majestie in *M. Cromptons* booke, was his undertaking to vindicate St. *Augustine* from the imputatioon of being *durus pater infantum*, a hard censurer of poore children dying unbaptized; whom hee excludeth from all hope of salvation. Although saith his Majesty, *I like it better especially in a yong Divine, to endevour to defend an ancient Father, where the truth will bear it, then like* Cham *to seeke to discouer the nakednesse of the Fathers; Yet I like not your defence of Saint* Augustine *in this particular, because it is a knowne errour in him, and you ought to have observed three Caveats in reading of* Austine, *and other ancient Fathers workes.*

First, *You should observe what they write out of their private opinion, and what they deliver as the Iudgement of the Church. When any of them goe alone, it is not so safe following them, but where wee have their unanimous and joynt consent in any materiall point,*

wee

we may more securely relie upon them. All the Iesuites in the world shall never be able to produce the unanimous consent of the Fathers against us; or for themselves in any substantiall point of Faith, as I have maintained in my bookes against them.

Secondly, That you should distinguish what the Fathers write dogmatically, and what rhetorically: For sometimes they may straine somewhat too far in flourish of exornation, and we ought to make the best, not the worst of their sayings.

Thirdly, You should observe what they deliver in rofessed discourse, and for positive doctrine, and what they write in heate of opposition; wherein sometimes through too much vehemency they overstraine in their polemicall tractates against Heretickes; For instance, in this very point S. Austin in his worthy treatises, extant in the

professed

seventh Tome of his workes, invehemently oppuguing those Heretickes, that agree with our Arminians, *(to wit) the Pelagians, who denyed originall sinne in Infants, and consequently the necessity of Baptisme, was so farre transported to urge the necessitie thereof, that hee excludeth all Infants dying unbaptized from all hope of salvation.*

Whether his Majesty received these Observations from any ancient Father, or late judicious Writer: Or whether the same spirit which directed them immediately, instructed him, I know not. But after I tooke a note of these Cautions joyntly from his Majesties mouth, I found thē severally delivered by divers renowned Authors. The first by *Vincentius Lirinensis adversus hæreses. Tunc operam dabit ut collatas inter se majorum consulat, interrogétque sententias eorum duntaxat, qui diverse licèt temporibus & locis in unius tamen Ecclesiæ Catholicæ com-*

communione & fide permanentes, magistri probabiles extiterunt, & quicquid non unus aut duo tantum sed omnes pariter uno eodemque consensu aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverit, id sibi quoque intelligat sine ulla dubitatione esse credendum.

The second Caution is so necessarie, that even the most learned among our Adversaries subscribe unto it. *Sixtus Senensis* saith, *Sæpe monuimus non esse concionatorum verba semper eo rigore accipienda, quo primùm ad aures auditorum perveniant. multa enim declamatores per Hyperbolen enunciant, & hoc interdum Chrysostomo contingit.* If C. *Bellarm.* and others of *Sixtus Senensis* profession, had well observed this Caution of his, they wold never have grounded any Article of Faith upon flowers of speech, and Rhetoricall exornatiõs in the Fathers, as they doe in the point of invocation of Saints, which they build upon an Apostrophe: nor the carnall eating of Christ with the mouth, upon the Hyperboles

Lib. 6. Biblioth Sancte annot. 152.

of some of the Fathers, *viz. Nazianzen*, and *Chrysostome*.

In the last Caution his Majesty cõcurreth with great S. *Basil*, who noteth it of *Dionysius*, that he gave the first occasion and birth to the Error of the *Anomæi*, by certaine speaches that fell from him, οὐ τῇ πονηρίᾳ τῆς γνώμης ἀλλὰ τῇ σφόδρα ζήλου πρὸς τὸ ἀνατρέπειν τὸν σαβέλλιον: *Not out of any evill minde he had to broach a new Heresie, but out of an over vehement desire to contradict and confute* Sabellius. *Sixtus Senenses*, and *Vasques* ingenuously confesse, that many of the ancient Fathers, in opposition to the *Manichean* Heresie of fatalitie, spake too freely of mens free-will. And doth not St. *Ierome* in heate of opposition to *Vigilantius*, who too much undervalued Virginitie, runne somewhat upon the other extreame, by too highly extolling the same, even to the disparaging (in some sort) of holy wedlocke? It cannot likewise be denyed, but that Saint *Augustine* was caried too farre in the point in question,

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on, [illegible]. Not out of any evill meaning, but out of opposition to *Pelagius* his Heresie. In censuring *Pelagius* his Heresie, he goeth so farre in urging the absolute necessity of Baptisme, that he holdeth all children dying unbaptized in the state of damnation. For which his severe censure of poore Infants, hee is called *durus pater Infantum*. And this, said his Majestie, I learned when I was but 22. yeares old, and therefore marvell that a Doctor of Divinity, and a Writer against Papists should bee ignorant thereof. My answer hereunto was, I was not ignorant, that no children dying unbaptized, according to S. *Austines* opinion, ordinarily were, or could bee saved. And in this regard, hee might justly bee called, *durus pater Infantum*. But yet I could not thinke S. *Austine* so severe against poore Infants, as to denie, but that some children dying without Baptisme, especially borne of religious parents,

might

might by the extraordinary mercy of God be saved, as the Theefe was upon the Crosse, without receiving that, or the other Sacrament, and for proofe of this my opinion touching S. *Austine*, I alledged these words out of his fourth book *de baptismo contra Donatistas*, *ca.* 24. *Sicut in illo latrone quod ex baptismi sacramento defuerat, complevit omnipotentis benignitas, quia non superbiâ, aut contemptu, sed necessitate defuerat; sic in ijs infantibus, qui non baptisati moriuntur, eadem gratia omnipotentis implere credenda est.* Of this place of Saint *Austine*, his Majestie said, *That the words were misalleaged, that Saint Austines words were not*, [Sic in infantibus, qui non baptizati moriuntur,] *but* sic in infantibus, qui baptisati morisutur, eadem omnipotentis gratia implere credenda est. Hereunto craving leave to speake what I could, with submission yet to his Majesties better Iudgment, I said, that I thought, the former reading was the truer, because there was never any question of the salvation of Infants

borne

borne of faithfull parents, which dyed being baptized; Neither seemed there to me any good correspondence betweene the parts of the similitudes, If we read the words without the negative particle thus: As the thiefe upon the Crosse by the extraordinary mercy of God was saved without baptisme, so Infants are saved dying with baptisme by the mercie of God. Moreover the reason which S. *Augustine* here urgeth to prove the thiefe on the Crosse was saved without baptisme, because he contemned not baptisme, makes us strongly or more strongly for infants, who questionlesse cannot bee thought any way to contemne baptisme. If necessitie excuse the thiefe on the Crosse, it seemeth that the same necessity in S. *Augustines* judgement might excuse Infants for the want of baptisme. To this his Majestie answered, *That the similitude in S. Austine stood thus, That as the thiefe on the Crosse was saved without baptisme, because the want thereof was of necessity, and not of contempt, so also children*

dren that are baptised are saved by the extraordinary mercy of God, without actuall faith and confessing thereof. And to prove this to be S. *Augustines* meaning, hee commanded my Lord of *Durham* to reade the words immediately following, which are these: *Quòd non ex impia voluntate, sed ex ætatis indigentia, nec corde credere ad justitiam possunt, nec ore confiteri ad salutem.* Which words, when I heard read, I confessed that his Majesty had more exactly viewed the place, with the severall editions, than I; and that not onely the Authors, but the Licensers of bookes were subject to mistaking, especially in variety of Editions of the same Author.

And here as I beganne to intreat his Majesties favourable construction of what I had said in all this defence of my selfe and *M. Crompton*, my Lord of *Durham* prevented me herein, & his Majesty graciously reached me out his hand to kisse, and thus with fatherly admonitions, and benedictions also, he dismist us both.

FINIS.

THE PRINTER TO THE READER.

COurteous Reader, this Relation incloſed in a Letter to the D. of W. was ſhewed to King James our late Soveraigne of bleſſed memorie, and order was given by his Majeſty for the preſent printing thereof: it was licenced for the Preſſe, and entred for my Copie, Ian. 19. 1625. with an Epiſtle Dedicatory prefixed to his moſt excellent Majeſtie that now is, ſhortly after his Coronation. Since which time (the Author not urging the printing thereof) I let it lye by me, and imployed my ſelfe in printing divers other bookes which were then more ſought after; whereby I hoped in ſome meaſure to repaire that exceeding great loſſe which I ſuſtained by Fire, in the burning of M. Elton his booke on the ten Commandements, and Lords Prayer, the greateſt loſſe (in that kinde) that ever any Stationer received: for I had taken from me almoſt nine hundred bookes, bound and in quires, which (with my * Imprisonment, and other charges) coſt me above threeſcore and ten pounds.

* Albeit for my releaſement I was and will acknowledge my ſelfe much obliged to a great and reverend Prelate in this Church.

And though I have since beene beholding to my good friends for some good Copies, that would have helped to make me whole againe, (if they might have passed freely without checke or rub) yet I found, to my great disadvantage, that the Informer, who so persecuted M. Elton *after his death, held on his course to calumniate the writings of my friends living, and to procure them either to be altogether suppressed, or to be so gelded and mangled, that the sale of them thereby was very much hindred: Neither was hee content to doe me and my friends this wrong while he hovered here about London for such preyes, but since his flight into the* North, *he triumphed and boasted at the table of a great personage, that* he had procured *Pelagius Redivivus* to be called in, and utterly suppressed; and that 300. of them were taken from the Printer. *But herein hee was not his crafts-master, but was* Cousened *himselfe: for though a great number of the Copies of that Worke were taken from me, upon his clamor, and delivered to the Bishop of London that then was, yet they were all given me backe againe: and by the stirre hee made about them, they were much more inquired after, and sold the better, being called for even from the remotest parts of Scotland.*

As for this Relation, I feare not his, nor any others mis information, which had (three yeeres agoe) not onely the approbation of divers reverend Divines, but also of the most learned Prince King Iames, *there being nothing contained in*

it,

it, but that which tendeth to the glory of God, and the honor of that religious King; who shewed his constancie in the true Religion established, and his Zeale for it, as well against the Papists, as other Heterodox Opiners even to the death.

Robert Mylbourne.